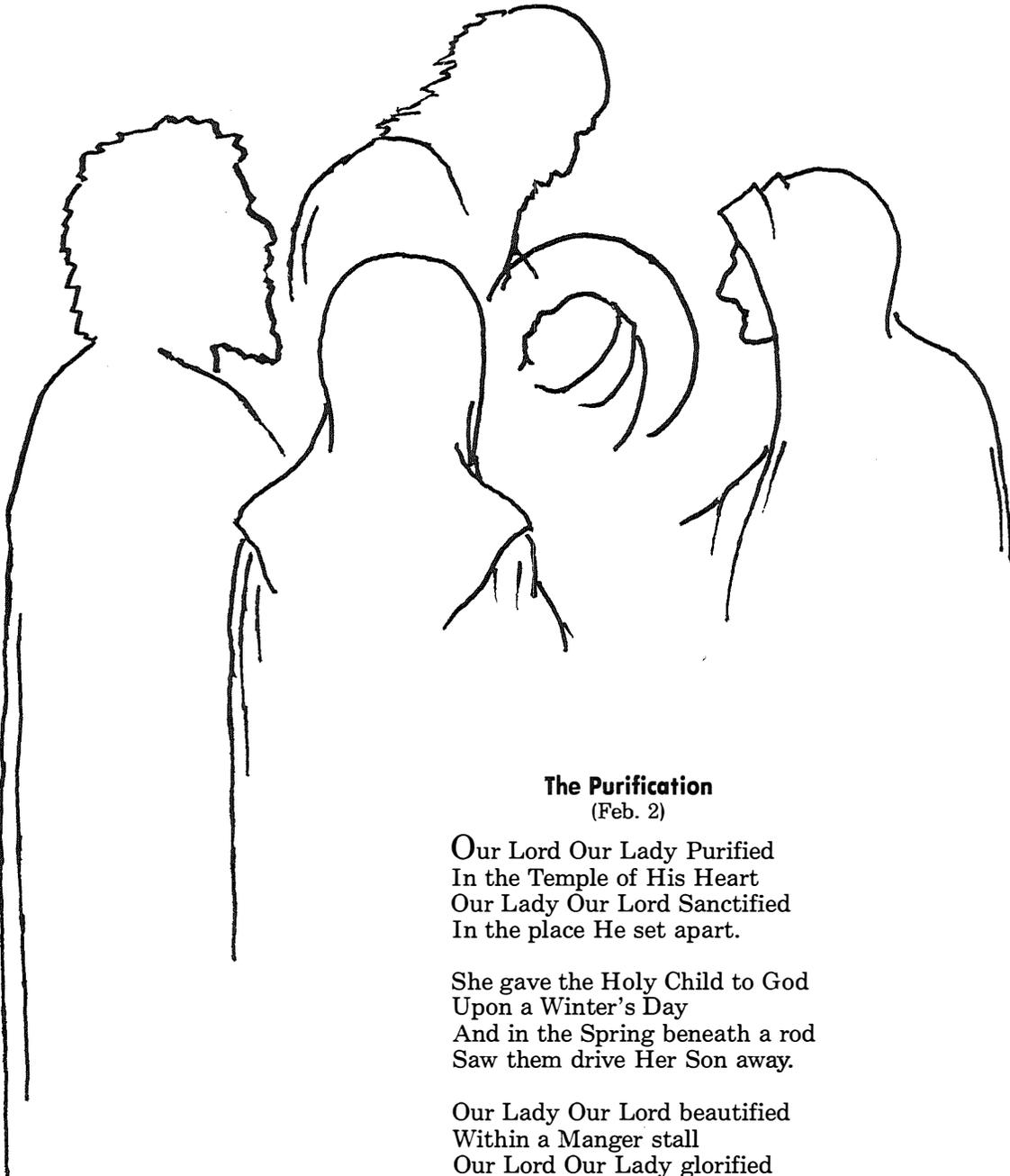


THE LIVING CHURCH

The Rev Robert G Carroon
1335 Asylum Ave
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The Purification

(Feb. 2)

Our Lord Our Lady Purified
In the Temple of His Heart
Our Lady Our Lord Sanctified
In the place He set apart.

She gave the Holy Child to God
Upon a Winter's Day
And in the Spring beneath a rod
Saw them drive Her Son away.

Our Lady Our Lord beautified
Within a Manger stall
Our Lord Our Lady glorified
Outside a City wall.

Frederick H. Meisel



THE LIVING CHURCH

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Stained Glass

By NATHANIEL W. PIERCE

A stained-glass window is a wonderful symbol of the church community. In many churches windows remain which have "temporary" glass; that is, they await stained glass. In such windows the glass is the same, drab color. Look at how depressing they are. There is no color there in more ways than one. I have the sense that this is what a congregation would feel like if all the parishioners were the same. It would be *dullsville*.

Now look at a good stained-glass window. The colors are bright, fierce, and challenging. Even though the reds, greens, blues, and yellows stand out, they work together harmoniously to produce a great work of art. The different colors complement one another.

So it is with a congregation. Each one has its own share of spiritual blues, fiery reds, nurturing greens, courageous yellows, and transparent whites. No color is better than another, just different. The trick is to take all these colors, all these different people, and weave them together harmoniously. A congregation can also be a great work of art, pointing to a deeper reality than is represented merely by the sum of its parts.

Thus, whether we see a red or a blue, the light source for each color is the same. The glass simply transforms this same light differently. So it is with people: it is the same God, the same altar, the same sacraments, the same creeds which nurture and guide us all. This can be easily forgotten in the midst of an argument.

There is another important truth about stained-glass windows which is perhaps best illustrated by my experience this past summer at Canterbury Cathedral in England. Vast throngs of

tourists crowded the cathedral. People would stand before the beautiful stained glass windows and then take a picture using a flash. To some I would explain that this was not the way to photograph the windows.

If it is night and you are *inside* a well-lit church, you cannot see a stained-glass window very well. Perhaps you have noticed this during a Christmas Eve service or during an Easter Vigil. From the outside one can catch a glimpse of the color, and see it even more clearly if the window itself is deliberately lighted from the inside.

Thus, with a flash one is in effect diminishing the light coming through the window. If it is a strong enough flash, it will neutralize the light coming in from the outside, and the window will look black in the resulting picture.

This is not only a fact of physics, but it is also a spiritual truth as well. Stained-glass windows transform a bright light as it passes through to the other side. Is this not also our vocation as Christians? We seek the light of Christ in our own journey of faith, and then do our best to transform that light through our own being, our own personality and unique gifts, through our own colors if you will. Only in this way can the light of Christ be seen by others.

St. Paul talks about the variety of gifts; he could have just as easily spoken of the varieties of colors. In stained-glass windows the colors work together, reminding all who pass by that this can also be a reality for people in a community. But in order for that light "so to shine before all people," it must burn more brightly inside; only then can it shine through us to the world around us.

"Walk while you have the light, lest the darkness overtake you; he who walks in darkness does not know where he goes. While you have the light, believe in the light, that you may become children of light" (John 12:25-26).

Our guest columnist, the Rev. Nathaniel W. Pierce is the rector of All Saints Parish, Brookline, Mass.

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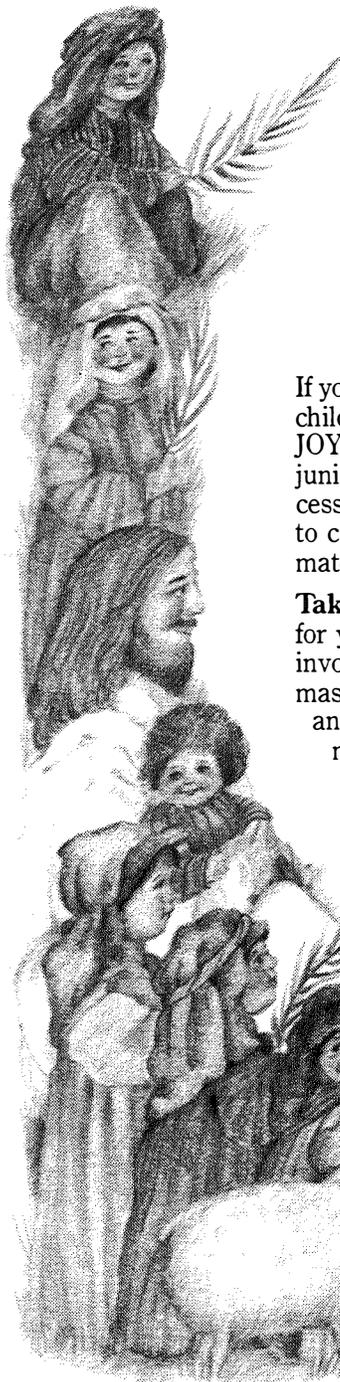
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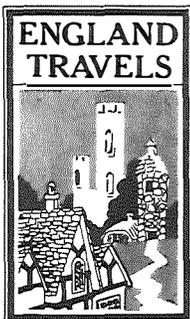
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LETTERS

A Necessary Parish Non-expenditure

Fr. Gene Geromel is right; every parish needs secretarial help, but not always cheap help [TLC, Jan. 4]. One of the problems with most parishes is that they grossly underpay secretaries. So why not be honest and not pay them anything?

For the last 15 years, this 450 communicant parish has used a system of rotating volunteer secretaries, one for two days, and three for the remaining weekdays. These volunteers tend to be women whose children are grown and are skilled persons who do not want to work full time.

There are many advantages. First and foremost, the rector must be organized and clearly assign the many and varied tasks. Secondly, the parish can afford to have current equipment, i.e., computer, copier, etc. This allows persons to perform a ministry that they see as important. Obviously monies saved can and do go into the ministry of the wider church.

It takes some care and nurture, but I have found the volunteer system to be very workable.

(The Rev.) JOHN W. SIMONS
Grace Church

Willoughby, Ohio

Not Localized

I was not surprised to read [TLC, Jan. 4] two letters rejecting George Wickersham's assertion that Christ is present in the Holy Communion *not in the bread, but in the hearts* of those receiving the sacrament.

With the advent of the new Prayer Book (which I among others have welcomed) the Eucharist has been forced upon the church, usually by the clergy, as almost the exclusive act of worship. This, I say, is contrary to centuries of Anglican practice, and together with this emphasis has come more adherence to the high church doctrine of the Real Presence of Christ in the elements themselves, in the bread and the wine.

Defenders of this position usually refrain from going as far as the doctrine of transubstantiation but they end up in the same place. They maintain the Lord is "objectively" present in the bread and wine. What does that mean? I once asked a young colleague: How does Christ's presence in the Holy Communion differ from his presence in the reading and preaching of his word in the divine office, in holy baptism, wherever two or three are gathered together in his name, etc?

The writers of the quoted letters cite Jesus himself for their argument that he

is present *in* the elements. Did he not say, "This is my body, my blood?" As a Jew of the first century he could not possibly have meant those words in a literal sense! Was he not speaking figuratively, interpreting for them the meaning of his death, immediately in the offering — that even as this bread was broken and given for their sake, so too his body was to be broken and given for them. His adversaries would not be taking his life, he was offering it in devotion and obedience to the cause he had come preaching, the kingdom of God.

Do we not depart from our heritage (which, by the way, has included receptionism, dismissed by our letter writers) when we write off the point of view of a George Wickersham? As I learned liturgics a generation ago from giants like Easton, Fosbroke, Stewart, etc. in the Eucharist it's in the whole act of remembering with thanksgiving Christ's life, death and resurrection that we invoke and realize his presence. We associate that presence with the broken bread and the outpoured wine, but we do not localize it, we do not identify them.

(The Rev.) BENJAMIN MINIFIE (ret.)
Newport, R.I.

New Birth

I greatly appreciated Fr. Thorwaldsen's article on fundamentalism [TLC, Nov. 30] and I also agree with Fr. Wentz [TLC, Jan. 4] in his noting of the centrality to fundamentalists of the doctrine of new birth.

However, the new birth as a personal experience of salvation is not unique to fundamentalists. It is surely the view of the Bible and it certainly has been held by many Anglicans.

I believe many would be interested in an article on how Anglicans view the doctrine of the new birth.

(The Rev.) JAMES A. BASINGER
St. Francis Church

Macon, Ga.

ARC and ARCIC

In regard to the Anglican-Roman Catholic International Consultation, I am not a representative of the Episcopal Church to ARCIC [TLC, Jan. 4]. I am, however, co-chairman of ARC/USA, the Anglican-Roman Catholic consultation in this country.

Along with Prof. Robert Wright, the other American member of ARCIC is the Bishop of West Missouri, the Rt. Rev. Arthur Vogel.

(The Rt. Rev.) A. THEODORE EASTMAN
Bishop of Maryland
Baltimore, Md.

Feathers, Prayers and Water Lilies

Since you liked the item in *Advance* which told about the married couples' retreat at "The Last Resort" [TLC,

Dec. 28], you might like to know that marriage encounters in Billings, Mont., are held at the War Bonnet Inn.

I was interested in the item in your Briefly column for December 21, about praying for the sick. That's exactly what C.S. Lewis, in one of his books, said could *not* be done. He wrote of praying for the people in one hospital, but not in another, and seeing what the result would be, in order to test the efficacy of intercessory prayer. He said that this experiment would not be real prayer, and so would not be a valid test.

You've had some lovely, Christmassy things in your magazine lately. I especially liked "Of Crocuses and Christmas Trees" [TLC, Dec. 28] and the poem about The Yellow Pond Lily [TLC, Dec. 21]. Right after I'd read the poem, I saw some beautiful photographs in *Smithsonian* of leaves and flowers under the ice.

JOANNE MAYNARD

Helena, Mont.

. . .

I have just read *THE LIVING CHURCH* of December 21 and want to say thank you for such a beautiful issue. It is filled with lovely messages, especially the one "A Rector's Mystery." We have known such giving "anonymous" people also through years of ministry. And, as noted in another article, I guess what I have been doing in these days of Christmas is

also acknowledging my "networks" — which tie me to holidays past and present . . . the potato masher which was my mother's, the amaryllis which always arrives early December to bloom just past Christmas, preparing fresh strawberries late Christmas Eve for our Christmas morning breakfast. . . .

And then acknowledging, as did Stephen Weissman, that the Spirit of Christmas is indeed the Holy Spirit. . . .

May 1987 be a blessed year for TLC.

HELEN McALLISTER

Oklahoma City, Okla.

. . .

Congratulations on the very beautiful color cover for your Christmas issue.

A short word about your letters column December 28. Striking was the vehemence of the two letters protesting female bishops and abortion. Of special interest is the fact that both were written by women. It would be a most healthy sign if these signaled a new fighting spirit inside the church rather than a continuing indifference and falling out of a disenchanting laity.

HOPEFUL LAYPERSON

Fr. Curran's Dissent

As a former student of Fr. Charles Curran, I was surprised to see that you enrolled him in the Jesuits [TLC, Jan. 4]. Actually Charles Curran is not an S.J.

but a secular priest of the Diocese of Rochester, N.Y. Bishop Matthew Clarke, his diocesan bishop, spoke out in his favor during the recent troubles.

I found your editorial to be very fair but I would like to add a few personal comments:

The title of the editorial is: "How Far Is too Far?" In it you wonder how far Episcopal theologians could go and remain unscathed. I feel many Episcopal bishops here and abroad have taught things that would make Fr. Curran's dissent look ultra right-wing.

Karol Cardinal Wojtyla (alias Pope John Paul II) in a few places in his writing spoke of the need for dissent if an institution is to remain vital.

Curran never dissents from infallible teachings. His dissent is from the ordinary magisterium teaching of the church, some of which has changed over the years, e.g. the teaching on usury.

Unless he has changed his style, Curran always distinguished between his opinions and the official teaching of the church.

In his dissent he was very nuanced and actually rather conservative.

In closing I would request that you also write an editorial giving the Anglican perspective regarding the Archbishop Hunthausen affair.

(The Rev.) EDWARD G. ST-GODARD

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CALIFORNIA Los Angeles, May 5-6	NEW YORK Rochester, June 2-3
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COLORADO Denver, May 21-22	OHIO Dayton, May 11-12
CONNECTICUT Hartford, June 4-5	OKLAHOMA Oklahoma City, June 4-5
Stamford, May 21-22	PENNSYLVANIA Harrisburg, May 26-27
FLORIDA Ft. Lauderdale, May 4-5	Pittsburgh, April 27-28
Jacksonville, May 6-7	Scranton, April 23-24
Orlando, April 25-26	TENNESSEE Knoxville, May 6-7
GEORGIA Atlanta, April 2-3	TEXAS Austin, April 23-24
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BOOKS

Development of the Bible

EARLY BIBLICAL INTERPRETATION. By James L. Kugel and Rowan A. Greer. Westminster. Pp. 214. \$18.95.

For most of us the history of the interpretation of the Bible is one of the unfrequented byways of biblical scholarship. Indeed, except for a classical work of Canon Farrar and one or two slim volumes by Robert Grant, very little guidance is available for the common reader. For this reason alone, if for no other, this new book, which covers the field of ancient Judaism and (primarily) the first three centuries of Christian history, is most welcome, especially when one may add that the scholarship is impeccable and the style readable, though the book is in no way "written down" for a popular audience.

The book is divided into two almost exactly equal parts, the first, dealing with the late Old Testament and intertestamental periods, is by Prof. Kugel of Harvard. The part dealing with the Christian period is by Greer, who is professor of Anglican Studies at Yale/Berkeley Divinity School.

In both parts one sees the whole idea of a "Bible" gradually taking shape, and this provides a kind of theme to bind the work together. For the concept of "Bible" is by no means a *datum* either in Judaism or Christianity. Both flourished for considerable periods of time with only their collective memories and a certain number of occasional, or even casual, writings. How, out of this initial confusion, there finally developed first of all the idea of a Hebrew *scripture* as we know it, and then eventually the concept

of a Christian *Bible* in two parts, an Old Testament and a New, as unfolded in the writings of Irenaeus, is the most interesting and probably the most important part of the story the authors have to tell. But there are many other things also.

(The Rev.) ROBERT C. DENTAN
 Buffalo, N.Y.
 Professor of Old Testament,
 Emeritus
 General Theological Seminary

Charming Old-fashioned Novel

THE CURATE'S AWAKENING. George MacDonald. Michael R. Phillips, editor, Bethany House. Pp. 224. \$5.95 paper.

In the first of three books concerning the Rev. Mr. Thomas Wingfold, the young man (who knew from the first that he was "intended for the church") assumes his parochial duties.

He plans to earn his bread in the ministry but has given it no further thought. He is jolted out of his complacency by the blunt question of an atheist: "Tell me honestly, do you really believe one word of all that?"

The story of his search for the answer to the question follows. It is intertwined with the drama of a fugitive murderer and his beautiful sister and their discovery of the transcendent love of God.

George MacDonald, called the forerunner of modern fantasy literature, is well-known for his contribution to children's literature. He was an inspiration to C.S. Lewis who said he excelled at the mythopoeic art.

The Curate's Awakening is not fantasy but one of MacDonald's spiritual novels for adults. As "retold for today's readers" it retains the charming, old-

Continued on page 14

Perspective

Oh deepest yearning of my soul —
 To do the deeds I've never told,
 To sing the songs I've never sung,
 And climb the hills with laurel hung;
 Just once contribute to this earth
 One thing of beauty or of worth,
 And in passing leave behind —
 Just one small gift for all mankind.

Still these are dreams I'll never know —
 But I may help a child to grow,
 And reach a goal I can't attain,
 Or sing the song I did not sing;
 I hope that I don't ask too much —
 To long for one great life to touch,
 And in my passing — my gift to man,
 Be there to lend a helping hand.

Naomi Stroud Simmons

THE LIVING CHURCH

February 1, 1987
Epiphany 4

For 108 Years
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CHS Founder Dies

The Rev. Mother Ruth, founder of the Community of the Holy Spirit in New York, N.Y. died December 22, 1986 after an illness. She was 89.

Mother Ruth was born Ruth Elaine Younger in New York City. Because she was of racially mixed parentage, she encountered bias in the U.S. and entered the Canadian Sisterhood of St. John the Divine in Toronto. She made her profession for life in 1922.

After receiving degrees from St. Hilda's College at the University of Toronto and the Ontario College of Education, she taught in several Canadian positions.

In 1949, Sister Ruth and Sister Edith Margaret were granted a leave of absence by their community to begin a new project in New York City. The following year they opened St. Hilda's School on Morningside Heights with a beginning class of eight preschool children. The school flourished and Sister Ruth became headmistress.

In 1952 she earned a doctoral degree in education from Columbia University, and the same year the Community of the Holy Spirit was formally instituted. Sister Ruth was elected to be the Rev. Mother of the new community, an office she held until 1976. She served as headmistress of St. Hilda's and St. Hugh's School, as it was eventually called, until her retirement in 1985.

A small but forceful woman not given to compromise, she was considered a unique figure in New York church life for many years.

A memorial service was scheduled for her January 19 in the Cathedral Church of St. John the Divine, New York City.

Academy Honors Episcopal Priest

At its annual meeting in early January, the North American Academy for Liturgy conferred its prestigious Berakah Award on the Rev. Thomas J. Talley, professor of liturgics at the General Theological Seminary of the Episcopal Church in New York. The award is conferred on one person each year for outstanding contributions to liturgical thought and practice. The award is named for the berakah, a type of Jewish prayer of blessing believed to have influenced early Christian worship.

The North American Academy for Lit-

urgy is the professional association of teachers of liturgy in American and Canadian seminaries, editors of the worship books of different churches, authors, advanced researchers, church musicians and artists, and others working in the liturgical field. Its annual meeting is largely devoted to sharing scholarly papers and technical discussions. The new president is the Rev. David Power, professor of theology at the Catholic University of America in Washington, D.C.

Dr. Talley, a priest of the Diocese of Dallas, has been professor of liturgics at the General Seminary since 1971. In addition to shorter works, he is the author of *The Origins of the Liturgical Year* (reviewed TLC, Aug. 31, 1986). This book is regarded as a major scholarly publication, challenging many assumptions about the history of Christian worship widely held in the past. Among other disclosures, Dr. Talley has adduced evidence that Lent, as a period of fasting based on our Lord's 40 days in the wilderness, originated in ancient Christian times in Egypt as a sequel to the celebration of our Lord's baptism at Epiphany. Subsequently, in the fourth century, it was shifted to a later point and joined on to Holy Week to create the pre-Easter Lent as we have known it ever since.

H.B.P.

Increased Demands on Schools Predicted

The top educational issue of 1987 will be increased demands by families on schools to act as both parent and church, according to a Michigan group that has accurately predicted other educational trends in recent years.

Such pressure will stem from the instability of families as well as desire of parents to pursue their own interests, said the Management Group of Michigan's Macomb Intermediate School District.

At least 40 percent of the children born this year will eventually have divorced parents, the study said, and only one in 1,000 first-year women college students plans a career working at home.

"Increasingly, parents will look to schools for help," the study predicted. "Their first concern will be a secure environment for children as they pursue their own interests. But more importantly, they will want the schools to teach manners, morals, health and other

subjects traditionally the domain of family and church."

The Michigan educators have attracted notice for predicting educational issues during each of the past seven years, such as teacher shortages and increased student stress.

While both Democrats and Republicans will make preservation of the family a major national issue, the study predicted, their efforts may conflict with changing values.

"Many parents are unwilling to sacrifice for their children," the educators said, adding that even well-to-do families prefer having two working parents in their quest to "have it all." Already, as a result, elementary schools have set up preschool programs and children are being placed in private day-care programs even before they are a year old.

Conflicts between generations will also arise as parents of grown children resist tax increases for school, and as today's school children oppose increased Social Security deductions in the future, the study asserted.

BRIEFLY...

When the food pantry at Grace Church in North Attleboro, Mass. began to run short on supplies, a high school group of parishioners "kidnapped" their rector, the Rev. Robert Brandt. According to the *Episcopal Times*, the young people "held him for ransom until parishioners contributed canned goods to the pantry." The result of the cooperative confinement was food for ten needy families.

Investments placed with the Episcopal Church Building Fund by dioceses and congregations during 1986 exceeded the amount projected for the year by almost 100 percent, according to the Rev. Sherrill Scales, president. The fund had anticipated receiving \$550,000 in new investments last year, but by December 31 had realized \$938,000. Founded in 1880 by the General Convention, the fund currently has money loaned to 425 congregations and dioceses, totalling about \$6 million.

Artist in Light and Color

In his work with stained glass,
Charles Connick sought spiritual depth.

By NATHANIEL W. PIERCE

The announcement seemed almost stark: "The Charles J. Connick Studio, established in 1912 and creator of some of the nation's finest stained-glass windows, is closing in August of 1986. At present the studio has many requests for windows that cannot be filled. A combination of the workers growing older and the modern high-rises of Copley Square (in Boston) threatening the light source essential to our work, has made it impracticable to continue."

It is difficult to understand the significance of this announcement for American church art and architecture unless one knows the story of Charles J. Connick and the times in which he lived. For Connick was not only a superb artist, but, in the classical sense of the word, a radical — one who was concerned about roots.

Connick was born in 1875 into a large poor family near Pittsburgh, Pa. His mother had always liked to draw and she taught her son. When the financial needs of the family grew large, Connick dropped out of school and took on a job as an illustrator for a local paper. Then by chance he visited a stained-glass studio one night with a friend who worked there, and in the light of the gas jets, Connick saw the beauty of the colored glass as he had never seen it before. It was his "road-to-Damascus" experience; it changed his life forever.

For the next 15 years Connick was employed by several different studios, supporting his now widowed mother and

growing in his own ability to work in the medium.

George Champlin, one of the early benefactors of All Saints Parish in Brookline, Mass., had died. A Mr. E.O. Swift was the executor of the estate which had provided funds for a stained-glass window. As luck would have it, Swift used the same Cape Cod hotel for his vacation as did Connick and his mother. A friendship developed, and Swift persuaded the rector and vestry to give the budding artist a try.

Thus, it came to pass that in April, 1910, Charles Connick's first major window was dedicated at All Saints Parish. One of the church's architects, Ralph Adams Cram, was impressed with what he saw. The friendship between Connick and Cram grew at a time when both found themselves committed to changing the art of stained-glass windows, but for different reasons.

"Confusion" is a word often used to describe the style of stained-glass windows in the 19th century. Artists worked with glass as if they were painting on a canvas. The opalescent era, personified by the Tiffany windows, reigned supreme. Yet, the artists of this period were not sensitive to the difference between reflected light (as in a painting) and light which passed through glass. Thus, for example, the light on a painting in a museum is constant from one day to the next. The light for a stained-glass window is constantly changing; the quality of the light is affected by a cloudy or rainy day. A window looks different when the sun is rising and different again when it is setting. A great window will look magnificent in every kind of light. This is one of the qualities which separates the average artist from the gifted one.

In fact, there are differences in light from one country to another. This is why stained-glass windows, made in England by English craftsmen, often do not show well in an American church. The light here is different. To be sure, anything from England which is destined for an Episcopal church is supposed to be better, but this is often not true for stained-glass windows.

The early part of the 20th century was a time of change and artistic ferment. Ralph Adams Cram and Bertram Grosvenor Goodhue were the foremost proponents of the revival of a more authentic Gothic architecture in churches in America. Connick, on the other hand, was determined to pursue his vision, which in the summer of 1910 he saw more fully expressed in the windows of Chartres Cathedral in France than anywhere else in the world. The use of pure color, the beauty of the light which came through those medieval windows, and the spiritual atmosphere inside Chartres inspired Connick. He was determined to recover the art as it had been once practiced, to stand against the opalescent style which had so little spiritual depth.

Connick and Cram came together at All Saints, and their work complemented one another. For Cram understood the importance of the relationship between glass and Gothic architecture. Nothing shaped the feel of the inside of a building more than the stained-glass windows. Bad windows could undo even the greatest architectural work. Connick knew this as well. "Stained-glass is the handmaid of architecture," he said.

The crusade Cram led in the world of architecture was matched by Connick's crusade in the world of stained glass. Connick not only emphasized the impor-

The Rev. Nathaniel W. Pierce is the rector of All Saints Parish, Brookline, Mass. Previously he served as rector of Grace Church, Nampa, Idaho, which has ten Connick windows.

tance of the medieval style but also the interrelationship between architecture and glass, thereby helping artists to accept their craft as a part of architecture and not as a branch of painting. Connick argued that a stained-glass window was not a picture that happened to fill a hole in the wall; rather, it was an integral part of the wall itself with the potential of shaping the interior space of the building just as powerfully as the location of the wall did. To him, a Gothic church was a song in stone, and Connick wanted his windows to sing in harmony with the building, creating walls of singing color.

Of course, stained-glass windows had other functions as well. Originally they were the means by which an illiterate congregation learned about the faith. In a sense, the windows were the first Sunday school textbooks. Today a great window will still teach those who do not hurry by. But a window must be studied, meditated upon, in order to be appreciated [p. 2]. Perhaps the best time is at sunrise or sunset when the change in light is greatest, but also when, unfortunately, few Episcopalians are in church.

Cram and Connick connected with each other at All Saints, Brookline. While they would work together on many other churches, their greatest collaboration was in New York at the Cathedral Church of St. John the Divine. Cram had been appointed architect in 1911 and as the great nave neared completion in the early 1930s, an artist equal to the enormous challenge was needed for the Great Western Rose Window. Connick received the commission at Cram's insistence; the result is widely accepted as the finest stained-glass window in the United States.

By way of contrast to what I have been saying, compare the spiritual feeling, or the quality of light inside the National Cathedral in Washington with that of St. John the Divine in New York. Philip Hubert Frohman, the architect in Washington, lacked Cram's sensitivity, disliked Connick as a person, and vowed that there would never be a Connick window at the National Cathedral. To this day, sadly, there is no Connick window there, although the cathedral guidebook graciously refers to Connick as "the best known and most influential" artist in stained glass and then refers the interested reader to Connick's masterpieces at the Princeton University Chapel in New Jersey for which he was given an honorary degree in 1932.

Connick could indeed be strong, stern, and downright rough. He worked himself very hard and sometimes treated people in a curt way. For example, while the Riverside Church was being built in New York City, a committee called on Connick. Would he be willing to do the windows? They wanted *exact* duplicates of the windows at Chartres. Connick of-



Another Connick window, this one from the series of four Christian epic windows (Bunyan's Pilgrim's Progress") in the choir of Princeton University Chapel, Princeton, N.J.: Christian and Hopeful are received by two Shining Ones who lead them up to the Celestial City of which they say the beauty and glory is inexpressible.

fered to do windows in the French style; but they wanted exact duplicates. Connick shouted "NO!" and walked out of the meeting. He considered their request to be an insult to his artistic integrity, which, of course, it was.

The stories of Connick abound and are fun to tell. When Bishop William Appleton Lawrence finally realized his dream of building a chapel of meditation and prayer at the Massachusetts General Hospital in Boston, he sought out Connick to do the windows. One day the two of them stood on the site, surveying the architectural difficulties of the building site and the impossible light and shadow problems present. The bishop asked Connick: "What are you going to do about these shadows?" He replied: "We'll outwit them." Those who have been inside know that Connick succeeded in outwitting the shadows.

Connick died in 1945. *The New York Times'* obituary noted that he was "considered the world's greatest contemporary craftsman in stained glass." His great book *Adventures in Light and Color* is now worth \$250 a copy, but his windows are an even more enduring legacy.

The studio continued as the Connick Associates. It is another tribute to Connick that the quality of their work was so superb over the next 40 years. When he willed the building to the craftsmen, Connick noted that the studio was "only incidentally a business." Indeed, it was more of a community and the old-timers can still remember the creative fire which burned so brightly in those days.

Yet, the very forces which enabled the studio to carry on for four decades carried the seeds of its demise. The studio underpriced its windows; a Connick window was always worth more than the competition but usually cost less. The

workers (all male) found it difficult to bring in new blood into their community; aspiring women artists did not have an easy time of it. Most of the men in the studio had served as apprentices at low pay while young people had a need for a decent wage as they learned.

At the end there was no lack of work, but now everyone was 40 years older. The new buildings in Copley Square threatened the light source so essential to the work, and developers were offering a handsome price for the old four-story building owned by the studio. In October, 1985, the Connick Studio accepted its last commission.

Was it merely coincidence that the last window would be for All Saints Parish, Brookline, that it would complete the chapel where Connick had installed his first major window, that all four windows in that chapel came from Connick, that the theme of the window was the history of All Saints itself where Connick and Cram came so propitiously together? Some would call this turn of events a coincidence, but more seemed to be at work.

The last words for an article such as this rightfully belong to Charles J. Connick himself. In the 1931 Springfield Art Museum Exhibition Catalogue he wrote:

"If churches are made radiant and beautiful places of worship, we can have a spiritual regeneration without anyone knowing what is going on. Beauty can preach as very few men with bundles of words can preach. I want to make beautiful interiors for both churches and souls. I want men to hear my windows singing; to hear them singing of God; I want men to know that God is at the core of their own souls."

What Is so Important about Confirmation?

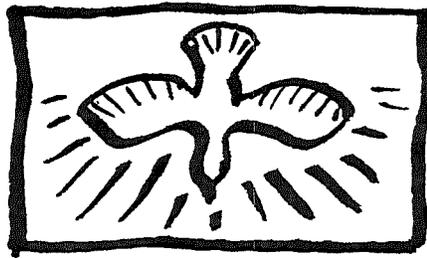
By JOHN F. MAHER, JR.

Even though there have been studies done and action taken in the General Convention recently, our church is still confused about confirmation. At clergy meetings calls are made for uniformity of practice and understanding about who should be confirmed, who should be received, and how they should be respectively prepared. For example, some would say it is ecumenically arrogant to ask that a Lutheran confirmed in the Lutheran Church be confirmed in our denomination when seeking membership. Others would say that the confirmation of Lutherans is absolutely necessary under any circumstances.

We must ask ourselves what is of primary importance in confirmation. What our current rite says about our bishops is very important but not of primary importance. What the rite says about our developing understanding of how the ante-Nicene church practiced initiation is very important but not of primary importance. In short, what the rite of confirmation says to the church about the nature of the church is very important but not of primary importance.

What is primarily important is what confirmation says to the person seeking to join a local Episcopal congregation. Confirmation is the declaration of Christian faith of the one submitting to the laying-on-of-hands so that person can be empowered for and released into God's service. We need to turn our energies and attention from what confirmation means to us to what confirmation means to those who are joining us.

Two parties make public declarations at confirmation. The candidate says that he or she renews the renunciation of evil and will, with God's grace, follow Jesus as Savior and Lord (p. 415, Book of Common Prayer). This is the intentional public, adult declaration of faith in Jesus Christ on the part of the individual. The



church is the second party. Immediately after addressing the candidate, the bishop says to the congregation, "Will you who witness these vows do all in your power to support these persons *in their life in Christ*" (p. 416, Book of Common Prayer, emphasis mine). The people respond, "We will" claiming that those who have been presented and examined are indeed Christians and worthy of support as such.

The public declaration of the church continues with the invitation to recite the Baptismal Covenant by "joining with those who are committing themselves to Christ" (p. 416 Book of Common Prayer). This declaration is carried into the prayer for confirmation where the candidate is referred to as "your servant (p. 417)," and for reception where the candidate is recognized as "a member of the one holy catholic and apostolic Church" (p. 418). If we really want the members of our parishes to live a Christian life, which includes doing Christian ministry, both the public and individual declarations are imperative.

These motivate people to undertake ministry they might not otherwise choose, an effective means to "encourage one another to love and good deeds" (Hebrews 10:25).

Part of our confirmation preparation could include teaching on how to discover, develop, and use spiritual gifts, as confirmation should also motivate people to use spiritual gifts to build up the church. Confirmation can be a strong solid beginning in the work of teaching, feeding the hungry, evangelism, visiting, healing, leading small groups, and many other areas of ministry.

Confirmation could also be a much needed point of reference. There will always be times when ministry is difficult, painful, and discouraging, but desire to serve can often be rekindled by the thought of knowing I was called by God at a certain point into this work. Because of that I am more likely to stick with it and seek further help or training or anything else I see needed in order to be faithful. One reason we may lose so many who serve is because they see themselves as thankless volunteers instead of the ministers of God.

Acceptance into a fellowship and release into ministry by that fellowship should be experienced by every Christian. Everyone who desires to join a local Episcopal congregation should have this experience. Obviously, those who wish to be confirmed or received should be presented to the bishop. So should those who wish to transfer from one parish to another. They should be prepared by the rector and presented for the reaffirmation of baptismal vows for two reasons.

First, so that they can publicly declare their faith in the presence of those with whom they will live that faith. Secondly, so that those with whom they will be living the Christian faith can publicly confirm their faith and ministry. It can be difficult for rectors and vicars to say, "I will accept your transfer after you have reaffirmed your baptismal vows with this congregation," but the rewards of ministry by members afterwards outweigh the cost of such insistence. Generally speaking it should be very easy for anyone to be ministered to by our church, harder to become a confirmed member since that would mean performing ministry, and harder still to become a leader since that would call for leading others in ministry.

No matter where we come out on whether or not Lutherans or others should be confirmed or received, the public declarations of Christian faith should remain the most important part of confirmation.

The Rev. John F. Maher, Jr. is rector of St. Mary's Church, Elverson, Pa.

EDITORIALS

Having Much, Reaping Little

Our guest editorial is by Charles M. Rice, an attorney in private practice in St. Louis, Mo. and a communicant of the Church of St. Michael and St. George, St. Louis.

In his parables of the talents Jesus congratulates those who bring forth returns greater than or proportionate to what they have been given, and chastises those who fail to do so, even if their failure is caused by no worse than what we might loosely call a lack of self-confidence.

Imagine how much more severe his criticism would have been for those given many talents if they had, like misers, simply counted, rubbed, admired, piled and repiled their treasure. Imagine further, how rich his praise will be for those who, with little, have reaped much.

The Episcopal Church has been given many, many talents: a rich liturgy, a fine history of scholarship, a well-trained clergy, and a very capable body of laity.

Instead of reaping proportionate or greater returns, I fear that our church is acting like a miser, preoccupied with recounting, resorting, restructuring and reorganizing what it has, rather than going into the world to sow and to reap.

Instead of proclaiming the gospel, making new Christians and building up old ones, we are, I am afraid, like misers preoccupied with self: what will the Prayer Book and hymnal look like (in many parts of the world any edition of either would be a priceless treasure!), can women or homosexuals be ordained (surely we don't believe that ordination is essential to ministry, though we sometimes act that way), what is the most sublime opinion on current public policy questions (if we fielded one foreign or domestic missionary for every ten opinions about policy the impact would be enormous).

We are, I am afraid, looking down at ourselves, instead of straight ahead to our brothers and sisters, or upward to heaven.

I do not put organizational and political questions down as of no value or importance. They are important and do have value, but, I would submit only a secondary value. Our primary concerns must be to proclaim the gospel, forward Christ's kingdom, and to help his suffering world.

My further concern is that our incessant internal machinations, reorganizations, and remodelings are self-inflicted "disinformation" to the rest of the world. They project us as just one more political group, struggling only with the popular issues of the day, and nothing more or different.

I think we may mistakenly assume that modern America hangs on our official positions. In fact, our deeply secularized society needs our spiritual gifts and to hear the gospel as our church can proclaim it, much more than it needs another opinion on current issues. Unfortunately, if we appear to the outside world just like it, what we have to offer is concealed.

Internal reorganizations and debates on policy opinions are, in short, secondary diversions for us, and misleading signals by us to the rest of the world.

We need to recover some of our church's historical zeal for the outside world and for proclaiming the gospel. Our church baptized more adults in 1885 than in 1982! In the 19th century the *missionary* Diocese of Montana built a beautiful church for visitors to Yellowstone National Park. Today it is staffed not by Episcopal priests or even seminarians, but by students from other backgrounds. At the same time, other religious groups are opening TV stations, housing the poor, and gathering in new Christians. Thank God for them, because at least those with one talent are bearing some fruit, and the gospel is proclaimed.

What a loss that we who have been given five and ten talents are bickering among ourselves over opinions and internal management.

Sexually Oriented Publishing

As participants in the publishing industry, we receive our share of news about the anti-pornography movement and efforts of publishers of so-called adult magazines to hold on to their trade. In view of the millions of dollars which this form of literature brings to paper manufacturers, printers, writers, photographers, editors, publishers, and distributors — not to mention organized crime — it is not surprising that sections of the industry produce lofty and pompous declamations about the need to defend the First Amendment of the Constitution.

Yet some of these magazines are feeling the pinch, as thousands of neighborhood stores, realizing that many of their customers do not like this type of literature, are taking it off their shelves. It is perhaps reassuring to observe that the American public, by the simple, legal, and non-violent pressure of the marketplace, can make its wishes felt.

One should not be too optimistic, however. It appears to some in the industry today that the major problem facing such magazines is not the moral sensitivities of local communities, but rather the competition from inexpensive and readily available sexually oriented videocassettes. A portion of the buying public, in other words, has moved on beyond the printed page to a more explicit and vivid medium. For some individuals, addiction to pornography, like other forms of addiction, leads to greater and greater desires for fulfillment. The final stage of such a track is not likely to be a happy ending.

Why does our present civilization and way of life encourage this? In what ways and in what circumstances does the mis-named sexual liberation lead to violent and uncontrolled behavior? What can be done with individuals whose desires and activities are unacceptable by any standards except their own? These are all serious questions deserving research, study, and documentation. In the meantime, the sexual revolution is not something we can be happy about.



Short & Sharp

By TRAVIS DU PRIEST

THE WAY OF LIFE: Macrobiotics and the Spirit of Christianity. By John Ineson. Japan Publications (10 E. 53rd St., New York, N.Y. 10022). Pp. 275. \$15.95.

The rector of St. Andrew's, Newcastle, Maine, introduces readers to the seven principles of the Eastern way of life known as macrobiotics ("everything changes," etc.) and shows their compatibility with Christianity. For those who like to explore the frontiers and enjoy learning from the East.

LIFESIGNS: Intimacy, Fecundity, and Ecstasy in Christian Perspective. By Henri Nouwen. Doubleday. Pp. 127. \$11.95.

An imaginative essay on the Gospel invitations to be close, open, and joyful by the well-known Roman Catholic author and teacher, Henri Nouwen. "Fecundity always means new life...: a child, a poem, a song, a kind word, ... or a new communion among the nations."

WHITHER ECUMENISM? A Dialogue in the Transit Lounge of the Ecumenical Movement. Edited by Thomas Wieser. WCC Publications. Pp. xii and 103. \$7.95 paper.

This recent World Council of Churches publication grew out of a symposium honoring Philip Potter, former WCC general secretary. These selections of the full report are in lackluster prose, but on important topics. Most insightful is the section on victims and the role of suffering in Christianity.

TO DANCE WITH GOD: Family Ritual and Community Celebration. By Gertrud Mueller Nelson. Paulist. Pp. viii and 245. \$9.95 paper.

The consultant to San Diego Catholic schools offers theoretical and practical suggestions for creative use of the church seasons. Though definitely Roman Catholic in orientation, the book is "poetic" in much interpretation. Especially nice is her final chapter, "Vision of the Whole," in which she gives clever hints for Halloween.

WHY CONSERVATIVE CHURCHES ARE GROWING: A Study in Sociology of Religion. By Dean M. Kelley. Mercer University Press. Pp. xxx and 184. \$12.95 paper.

The ROSE edition (Reprints of Scholarly Excellence) makes available an

earlier book on a timely subject, first published in 1972. The new preface reviews similar intervening studies; the editor notes "three spasmodic minor increases — in 1976, 1979, and 1982" in the Episcopal Church, "each of which was followed by continued subsidence."

THE INVISIBLE GIANT. By Dorothy Lee Richardson. William L. Bauhan (Dublin, N.H. 03444). Pp. 75. \$9.95.

Moving and stylish poems, many of which have appeared in prestigious literary magazines such as *The Atlantic* and *Poetry* and in religious publications including *THE LIVING CHURCH*. About half concern the author's 25 years in the Philippines. Lovely lines: "I can meet the assault of space/forgetting to die."

CRY JUSTICE! By John de Gruchy. Preface by Desmond Tutu. Orbis Books. Pp. 261. \$6.95 paper.

The professor of Christian studies at the University of Cape Town, a minister of the United Congregational Church of Southern Africa, collects scripture readings, poems, songs, and meditations which inspire us, in Bishop Tutu's well-chosen words, "so that we can be God's fellow workers, his agents to transfigure South Africa."

THE KAIROS DOCUMENT: Challenge to the Church, A Theological Comment on the Political Crisis in South Africa. Foreword by John W. de Gruchy. Eerdmans. Pp. 58. \$2.95 paper.

Published at the end of 1985, the Kairos document is one of the most recent and most radical church statements condemning apartheid. It is the work of over 50 black pastors who have struggled to discern a theological perspective amid a national crisis. Immediately signed by over 150 theologians, pastors, and laypersons, black and white, many of whom are Anglican.

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BOOKS

Continued from page 6

fashioned turn of the phrase, has just a whisper of Victorian wordiness, and is completely readable and enjoyable.

TERRY LORBIECKI
Germantown, Wis.

Theologically Grounded

GO FORTH IN PEACE: Orthodox Perspectives on Mission. Edited by Ion Bria. WCC Publications. Pp. vii and 102. \$4.95 paper.

Episcopalians have difficulty with evangelism because of a prior problem: difficulty with missiology. Professor Ion Bria, a Rumanian Orthodox staff member of the World Council of Churches, has produced what may be a guide to and an appropriately grounded method of sharing the Good News.

Bria begins with compilation, a summary of patristic insight that is crisp and stimulating. His point is definite: mission aims at "the transmission of the life of communion that exists in God." Excellent material on the resources available to the Christian as a "disciplined healer" follows.

The material on liturgy and mission is very stimulating and is thoroughly ex-

panded on in the sections concerning scripture and evangelism. The chapters dealing with social and personal applications are refreshing, although the "History of Orthodox Missions" is vague and disappointing.

Bria's orthodoxy allows him to remind us of what ought to be obvious: "Mission is neither primary nor fundamentally a matter of sociology and statistics . . . the missionary vocation of the church is to induce in the world the process of transfiguration" (p. 67). It is good to see classic theology alive and applied in gender-free language to contemporary concerns as defined by the WCC.

(The Rev.) JAMES FURMAN
St. Peter's Church
Honolulu, Hawaii

Useful Suggestions

COUNSELING THE OLDER ADULT. By Patricia Alpaugh and Margaret Haney. D.C. Heath and Co. Pp. 196. \$12 paper.

This book is a well organized manual of instructions for church people interested in helping older members of the church to lead a happier and more productive life. Although seemingly elementary the book is practical as it contains useful suggestions. It is based on

the assumption that older people may withdraw from an active and constructive social life and need help in overcoming the shyness that such a position engenders.

ELIZABETH BUSSING
San Francisco, Calif.

Doctrinaire Approach

PRAYER. By Hans Urs von Balthasar. Ignatius. Pp. 311. \$10.95 paper.

Originally published in German in 1955, and issued in English three decades later, this work, by a distinguished European Roman Catholic author, has clear strengths and limitations. The strengths: skilled use of Old and New Testament examples of prayer and lucidity in describing the problems and benefits of contemplative prayer. The minuses: an uncompromising argument that all avenues of prayer must converge on Rome. Moreover, the 311 pages of fairly abstract argument are almost undiluted by examples from individual lives or history.

Protestants do not fare well. They appreciate the word, but not the church and sacraments. It's the Reformation all over again!

The author has respect for Asian Christianity, "gazing, from the tops of the world's mountains, in expectation of the promised eternity." But is there not a place on those vast mountains for Islam and the indigenous prayer traditions of Africa, North and South America?

In short those who enter the great cloud of unknowing by this route will soon encounter the brambles of dogma and the boulders of *magisterium*.

(The Rev.) FREDERICK QUINN
Chevy Chase, Md.

Record of Faithful Service

A HISTORY OF THE BISHOPS OF THE DIOCESE OF OLYMPIA: The Episcopal Church in Western Washington. By Charles F. Schreiner. Valley Press. Pp. 132. \$10.00.

This is an account of the vital leadership exercised by the ten men who have had episcopal charge over the life of the church in western Washington since the establishment of that area as a missionary jurisdiction by the General Convention in 1853. It is a record of faithful service warmly and proudly related by the Rev. Charles Schreiner, the historiographer for the Diocese of Olympia.

Unfortunately the general reader may find the episcopal portraits in this book less satisfying. The personalities of Bishop Bayne and others are not vividly captured, but their significant contributions are diligently chronicled.

(The Rev.) CHARLES R. HENERY
Instructor in Church History
Nashotah House
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PEOPLE and places

Appointments

The Rev. Benjamin Harrison is now organist, choirmaster, and pastoral assistant at Christ Church, 5500 W. 91st, Overland Park, Kan. 66207.

The Rev. Llewellyn Heigham is associate of Grace Church, Kirkwood, St. Louis County, Mo. Add: 514 E. Argonne, Kirkwood, Mo. 63122.

The Rev. Harry Neeley is rector of St. Mark's, 600 Main St., Anaconda, Mont. 59711.

Retirements

The Rev. H. Raymond Kearby, as chief of chaplains at St. Luke's Episcopal Hospital, Houston, Texas. Add: 10915 Shawbrook Dr., Houston, Texas 77071.

The Rev. Josiah Ogdan Hoffman, Jr., as rector of Trinity Church, Folsom, Calif. Dr. Hoffman continues as a member of the adjunct faculty in philosophy at the University of San Francisco. Add: 4072 Cresta Way, Sacramento, Calif. 95864.

The Rev. Eugene S. Patton, as rector of St. Thomas, Morgantown, Pa. Add: Box 546, Morgantown, Pa. 19543.

Deaths

The Rev. Edwin E. Hitchcock, vicar of St. George's, Maple Valley, Wash., died of bone cancer at the age of 51 on November 30 in Seattle, Wash.

A graduate of Northwestern University and General Theological Seminary, Fr. Hitchcock served as curate at Christ Church, Waukegan, Ill. from 1961 to 1963, as rural vicar of Chicago from 1963 to 1964, and vicar of St. Cyprian's, Chicago, from 1964 to 1969. From 1972 to 1980 he was vicar of St. James, Colville and St. Luke's, Waterville, Wash. He was honorary canon of the Cathedral of St. John the Evangelist, Spokane, Wash. from 1976 to 1979. Fr. Hitchcock is survived by his wife, Edith, and three children.

The Rev. Frank W. Marshall, a retired priest of the Diocese of Newark serving as assistant at St. Matthew's, St. Petersburg, Fla., died on December 23 from hepatitis at Bayfront Medical Center, St. Petersburg, Fla. He was 74 years of age.

A native of Boston, Fr. Marshall was an army officer who retired after 27 years of service with the rank of colonel; he served during W.W. II and Korea and among his many decorations was the Bronze Star. Fr. Marshall served on numerous organizational boards and was chaplain of the retired military officers club. He is survived by his wife of 33 years, Elaine, a daughter, a brother, a sister, and a granddaughter.

The Rev. Alfred H. Whisler, Jr., retired priest of the Diocese of Connecticut, died December 23 in Philadelphia after a long illness. He was 61 years of age.

Fr. Whisler was born in Harrisburg, Pa. He was a graduate of Princeton and General Theological Seminary, and was ordained to the priesthood in 1951. He served as curate at St. Paul's Church, Philadelphia, from 1951-54; rector of Good Samaritan Church, Paoli, Pa., from 1954 to 1958; and rector of Zion Church, Wappingers Falls, N.Y., from 1959 to 1964. Fr. Whisler then went to St. Mark's Church, Glen Ellyn, Ill., serving as rector until 1972 when he became rector of Christ Church, Fitchburg, Mass. From 1975 to 1983 he was rector of St. Mark's Church, Harrisburg, Pa. Fr. Whisler was active on committees and commissions in the dioceses in which he served. He is survived by two sons and a sister.

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Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

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465 W. Forest Hill Blvd. 33411
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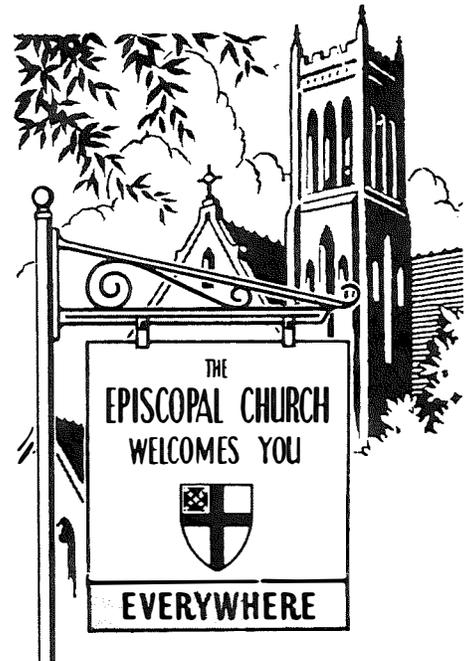
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